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### Galatians 4

Paul continues to deal with the purpose of the law which began in chapter three but now he focuses on the position of an adult son of Abraham through faith, grace and promise in contrast to an immature son of the law. Gal. 3:19

He has already illustrated what the law was, by calling it a schoolmaster or tutor.

- 1) for a set purpose, transgression!
- 2) for a set time, till seed should come!

But now in 4:1-7 Paul uses the illustration of a child who is unable to speak, one who is immature intellectually and morally, in contrast to an adult son who is intellectually and morally mature.

-law- child unable to speak

-grace- adult son

#### 4:1-7 Paul ' s appeal to Sonship

**4:1-2** The time of childhood.

- 1) The Jewish society.
  - a) It took place on the first Sabbath after his 12th birthday, called Barmitzva, in synagogue.

- b) The Father, gave the benediction and he blessed God for taking from him the responsibility of his son.
- c) The son would utter to God his own responsibility for his actions towards God, and he became a “son of the law”.

2. The Greek society.

- a) The son was under the Father's care till 17-18 years of age.
- b) He was received into 1 of 10 clans, at a festival called “Apatouria”.
- c) Then for 2 years he was a Cadet under the state.

3. The Roman society.

- a) It took place between the ages of 14-17 at a festival called Liberalia, where he took off his toga that had a purple band at one end.
- b) And he put on a toga virilis, a plain one
- c) Then he was escorted by friends and relatives to the forum, introducing him to public life.
- f) The word child “nepios” one that does not speak, immature intellectually and morally

**4: 2** The child would be under guardians or oversees and stewards, household managers.

- 1) Until the time appointed, it was temporal.
- 2) The time of grace and faith.

**4:3** Paul now makes the application to the Jew.

- 1) Even so we meaning the Jews were children under the law.
- 2) They were in bondage under the elements of the world.
  - a) The word elements “stoicheia” a row or rank, in series, rudimentary knowledge, ABC’s
  - b) The apostle Paul equates the law as basic ABC’s to the grace, faith and promise.

**4:4** The time of God’s choosing.

- 1) The fullness of time refers to God's designated time when everything would be finalized.
- 2) The Father commissioned His Son.
  - \* To send one off or from, with a commission, we get apostle from it.
- 3) Of a woman, simply refers to his humanity, the method of His birth was through a woman.
  - \* There is no reference to His virgin birth in this context.
- 4) Born under the law refers to His mission, He was to be subject to fulfill all righteousness through perfect obedience.

**4:5** The purpose of the fullness of time.

- 1) To redeem those under the law.
  - \* The word redeem “exagorazo” means to buy out of the slave market and take us from an immature child state to an adult son by grace.
- 2) To receive the adoption of sons.
  - \* The word made one as a natural born son by law, though he was not.

**4:6** The evidence of sonship is the Spirit of His Son.

- 1) The place is into their hearts to transfer their evil hearts. Jer. 17:9, Matt. 15:19
- 2) The Spirit cries Abba Father.
  - a) The Aramaic is an endearing and affectionate term for daddy. Rom. 8:15-16
  - b) The Lord Jesus used it at Gethsemane marking affection and relationship. Mk. 14:36
- 3) The Holy Spirit had begun the work in them and had to finish it. Gal. 3:2-3

**4:7** The logical conclusion.

- 1) They were no longer slaves under the law but sons.
- 2) They being sons were heirs through Christ.
  - \* Joint-heirs with Christ and through Christ. Rom. 8:17

**4:8-11      The fear of Paul.****4:8 The prior life was one of paganism.**

- 1) They did not know God by experience.
- 2) They served which were no gods. Acts 17; Rom. 1:18-23
  - a) Though called gods, there is only one God. 1Cor. 8: 5-6
  - b) The idol is nothing, sacrifice to devils. 1Cor. 10:19-20
  - c) Roman Catholicism is filled with idols who supposedly will intervene for the petitioner.
  - d) The Jew is under slavery to the law if he refuses Christ and the pagan is under slavery to idols!

**4:9      The amazement of the apostle.**

- 1) But having known God, the human response.
- 2) Or rather know by God, He is the divine initiator.
  - \* The word known “ginosko” means to know by experience.
- 3) They had turned again the weak and beggarly elements, desiring to be in bondage again but now to Judaism.
  - \* How is it that you turn, is in the present tense, in process. Gal. 1: 6; 3:1
- 4) The word turn is a technical word for religious conversion.

**4:10      Some of the specifics.**

- 1) The days spoke of the Sabbath days.
- 2) The months spoke of the new moons.
- 3) The seasons spoke of the feasts of Pentecost, Tabernacles and Passover.

**4:11      Paul expresses his fearful distress.**

- 1) That they will continue down this road.
- 2) That he has labored for them in vain.
  - \* The word labor means to toil with weariness to the point of exhaustion.

**4:12-20      Paul's appeal by affection.****4:12      Paul asks the to be models of faith in Christ.**

- 1) Brethren become like me, true and faithful to the gospel he received.
- 2) Paul became like them, without law of Judaism but only the gospel did he give to them.
  - \* Literally become as I am (in Christ) as I became a gentile for you. 1Cor. 9:19-28
- 3) Paul tells them that they had not injured him, he was taking no personal offence, they had injured Christ and the truth of the gospel.

**4:13      Paul came to them by way of illness.**

- 1) It was through Paul's illness that he preached to them. Acts 13-14
- 2) The illness is not know, it has been guessed at from malaria, epilepsy, the injuries of his stoning and Ophthalmia, the eye disease?

**4:14** The illness was physical.

- 1) Whether it is related to his thorn in the flesh is not known? 2Cor. 12:7
- 2) They did not despise or reject him.
  - \* The word despise means to spit at, to loath -indicating that the illness caused repulsive appearance, perhaps eyes oozed? vs. 15b; 6:11
- 3) They received him as an angel or messenger, even as Christ.
  - \* This was truly a work of God for who would believe a message of salvation and a God Who could do anything yet his messenger has a physical intermit?

**4:15** They consider his coming a privilege.

- 1) The blessing was such regarding the gospel that it touched their hearts.
- 2) they would of given Paul their very eyes.
  - \* The love of your espousal, like Ephesus they had left their first love. Rev. 2:4

**4:16** The apostle has come into opposition due to the truth of their situation.

- 1) They were considering him as an enemy.
- 2) The truth will do this often with people when they won't acknowledge their sin.

**4:17** The true motive of the Judaizers.

- 1) They zealously court you, but not for good, the Galatians good.
- 2) They want to exclude, to alienate or separate from
  - a) From grace to law.
  - b) From Paul to Judaizers affect them. Gal. 6:13

**4:18** Paul was not attempting to monopolize or control them.

- 1) Paul acknowledges that it is good to be zealous in a good thing always.
- 2) Paul thought this even when he wan not present.
- 3) Paul's objection about the Judeaizers was that they were in it for themselves.
  - a) Paul was not afraid of any other teachers to come and teach, provided the taught Jesus.
  - b) Paul acknowledged Peter and Apollos as teachers at Corinth. 1Cor. 3
    - \* Be not deceived: evil communications corrupt good manners or morals. 2Cor. 15:33

**4:19** Paul cries out as a laboring mother.

- 1) He calls them his little children “taknion” a diminutive of affection, born ones!  
\* This is found one time by Paul, many by John.
- 2) The word formed is the outward expression of one’s inner nature.  
\* They were in danger of embracing the law as a manner of life!

**4:20** Paul’s desire as the father.

- 1) He longed to be with them but he was separated at the time.
- 2) He longed to change his tone, for what parent delights in chastening children?
- 3) He is referring to his attitude when he uses the word “tone”.

**4:21-31      The two covenants applied**

**4:21** Paul calls their attention to what the law declares.

- 1) He asks them if they understand clearly what they are agreeing to?
- 2) He has already pointed out the basis of justification. Gal. 2:16  
\* The law was the ministration of death and condemnation. 2Cor. 3:7,9

**4:22** The authority is Scripture.

- 1) Abraham had Ishmael by Hagar the bondwoman.

- 2) Abraham had Isaac by Sarah the freewoman. Gen. 16-17, 21

**4:23** The difference in their births.

- 1) Ishmael according to the flesh, the devices of man, Abraham’s and Sarah’s mental accent as to how God was going to give them a son. Gen. 16  
\* Ishmael would be a wild man, his hand will be against every man and every man's hand against him. Gen. 16:12
- 2) Isaac through promise, that Sarah would have a son in her old age by Abraham.  
\* We are born again according to the promise, not the will of God. Jn.1:12

**4:24-27** The two covenants are a type.

- 1) The one, the law is bondage at Sinai is equivalent to Hagar and Jerusalem is tied to this bondage by view of the fact that Jesus had come, their Messiah. vs. 24-25
- 2) The Jerusalem from above is free, the mother of all who trust in Jesus and he quotes Scripture. vs. 26-27; Is. 54:1 LXX

**4:28** Paul makes the application of being God’s children.

- 1) We, the believer who had trusted Jesus for his or her justification are brothers and sisters.
- 2) We also are as Isaac children of promise.

\* The covenant and blessing was through Isaac. Gen. 17:21; 21:12; Rom. 9:7

**4:29** Paul makes application to the persecution by the Judeaizers.

1) Ishmael, flesh persecuted Isaac, spirit once he was born.

\* Ishmael mocked Isaac at great feast.  
Gen. 21

2) So the Judeaizers were persecuting them and Paul now!

\* There are many types, such as Cain and Abel, Esau and Jacob.

**4:30** The necessary thing to do is declared.

1) God told Abraham, "Let it not be grievous in Your sight because of the lad and bondwoman." Gen. 21:12

2) Law and grace are exclusively opposed, they can not co-exist!

**4:31** The obvious need at Galatia.

1) They were children of the free woman and needed to cast out the woman of bondage, the Judeaizers.

2) The reason was that they were free in Christ not law.

a) We are citizenship in heaven. Phil. 3:20

b) We dwell in the heavenlies. Eph. 1:3

c) The New Jerusalem is holy from God out of heaven. Rev. 21:2

d) We are the church of the first born.  
Heb. 12:18-24